cured by bureaucratic delay are inexorably committed anyway, by the same process, with all its immeasurable (and totally unnecessary) "trouble, expense, and chagrin consequent on Asylum confinement" (212).

In his 1891 Report, in typically paradigmatic fashion, Clark presents two cases, A and B, illustrating through comparison and contrast the strengths and weaknesses of the two modes or rather proceses of admission. Both A and B go mad in the street. The only difference in the two cases is that A is found by friends, B by a policeman. A's friends take him directly to the medical superintendent, papers are issued, and A is almost immediately admitted. B is arrested, conveyed to gaol, committed under warrant, brought before a magistrate, and committed again to gaol awaiting further examination by the gaol surgeon, the judge, and another doctor. Provided these find B insane, the papers are sent to the Provincial Secretary, who relays them to the Inspector of Asylums, who relays them to the Medical Superintendent, who eventually returns them to the Secretary. If everything by this time is still in order, a warrant of transfer is issued to a bailiff and the prisoner is finally admitted to the Asylum. Unfortunately for B, getting out is as difficult as getting in. While A may be released by the Superintendent "at five minutes notice" (9), B can only get out by virtue of the same power that committed him. As usual, the underlying argument appears to be for more discretionary powers for himself.

(Professional Restraint)

Clark's personality is perhaps best, if more problematically, reflected in his approach to the controversial issue of physical restraint. Designating the opponents of restraint "ultra hobbyists," Clark boasts of not having resorted to the "camisole" once in the last ten months, solely on the basis of his own good judgment. Discussing the use of human vs. mechanical restraint, he asserts that asylum servants are "as kind as any other respectable class of the community" (1877, 244) or kinder, since they are selected mainly on the basis of kindness itself. Nevertheless, being human they "may possess enough of Adam to lose the sweetness of patience" (244). Some kind of mechanical restraint is therefore not only allowable but indispensable.

"Narcotism" or medication with "opium and its salt, hydrate-chloral, croton-chloral, and kindred drugs" (245) is, curiously enough, only a worse from of